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chapel at Nerquis," to adopt Mr. Pennant's description, " is a neat building, with a pretty spire steeple. Within is a large niche elegantly carved. It once held the image of the Virgin, and is called (as all similar niches in Wales are) *Cadair Vair*, or the Seat of Mary." Since Mr. Pennant's time the interior of this chapel has undergone much improvement; and it is now surpassed by none perhaps in Wales in the simple elegance of its general appearance.

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[To be continued].

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### SKETCHES OF SOCIETY.

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#### RESEMBLANCE BETWEEN SCOTTISH AND WELSH MANNERS.

THE great similarity between the manners and customs of the Highland Scotch and those of the inhabitants of North Wales must be obvious to every person, acquainted with these two districts of Great Britain. The same steady courage, high spirit, and energetic animation are apparent in both. The Rev. R. Warner, in his very amusing "Walk through Wales," remarks, that "in the more remote regions of North Wales the manners of the natives, and the scenery are perfectly Highlandish." In every general point, indeed, the similitude is striking, and, perhaps, the more minute particulars are not less evident. I shall content myself on the present occasion with instancing one example of this resemblance, reserving for a future opportunity others that I have noticed\*. The trait, I am about to mention, will most probably recall to the reader the animated and inimitable description of the feast of a Highland Chieftain, so powerfully delineated by the author of *Waverley*, in his description of the reception of *Waverley* by the gallant but unfortunate Vich Ian Vohr.

Pennant, in his "History of Whiteford and Holywell," gives a detailed account of Mostyn Hall, in Flintshire, and of the respectable family, from which it derives its name. It appears, that the late worthy head of this family, Sir Roger Mostyn, retained, during Pennant's life-time, a partiality for the peculiar

\* Some affinity may unquestionably be traced between the manners of the Scotch Highlanders and the inhabitants of the Welsh mountains. But it may well be doubted, whether the system of clanship, by which the former were so distinguished, ever prevailed in Wales to the same extent or even upon a similar principle. Ed.

customs of his ancestors, among which was the one of dining in the same apartment, and at the same time, with his servants and tenants, the ancient vassals of a chieftain's domain. Mr. Pen-nant, in describing the house, introduces the "great gloomy-hall," as he terms it, the scene of so much mirth and festivity. I will give the description in our author's own words, "The "great gloomy hall," he writes, "is furnished with a *dais*, or "elevated upper end, with a long table for the lord and his "jovial companions, and another on one side, the seat of the "inferior partakers of the good cheer. To this day the simili-tude of old times is kept up, when the family is at home. The "head servants take their dinner at the *dais*, and the numerous "inferior servants fill the long side-table. The roof is lofty, "crossed with long beams. The *nembren*, or top beam, was in "all times a frequent toast, when the master of the house's health "was drank, and *iachyd y nembren y ty* was the cordial phrase. "The chimney-piece is magnificently plain, unless where the "arms of the house and its alliances are cut on the stone and "properly emblazoned." The "cordial phrase" here mentioned means literally, "health to the upper beam of the house," figuratively, "to the support or head of the family." The phrase, now generally used, is "*Y gwr a biau'r nembren*," which has the same signification, and is a toast still given at convivial meetings in North Wales. Whether the "similitude of old times" is still kept up at Mostyn Hall I have no opportunity of ascertaining. It is probable, that the present worthy *nembren*, Sir Thomas Mostyn, is laudably attached to a custom certainly harmless, and perhaps useful, when practised amidst a respectful and devoted *clan*.\*

LONDON, Oct. 16, 1819.

T. R.

[The Editor regrets, that he is under the necessity of postponing the remainder of T. R.'s interesting communication. But the length of the first article and of that immediately preceding this has unexpectedly prevented its insertion this month. However, what appears above is complete in itself, and the part omitted will find a place in the next Number.]

\* T. R.'s patriotic supposition is entirely groundless. And, perhaps, in the present refined and comparatively artificial state of society it would hardly be possible to preserve a respect for such customs as that above noticed, and which, having their origin in the familiar and salutary connection, that once existed between the great land-proprietor and his dependants, have necessarily vanished with the foundation, on which they rested. And it may be observed, that luxury, in her revolutionary career, has in no instance produced a more deplorable effect than in the extinction of that lordly spirit of hospitality, which was once so remarkably the boast of our native hills, as well as of other parts of the kingdom.—ED.